The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER *No. 6209* *Saturday, July 8th, 1961* *Price 4d.*

AFTER BERLIN

THE Berlin crisis will pass. It will have to. The alternative is so unthinkable and unmentionable that the most appalling thing in the crisis is that the alternative is thought of and mentioned. A decade ago the word Hiroshima would choke in any sensitive person's throat; today words infinitely more terrible come from the statesmen's throats and there is hardly a protest.

If the final decision rests with the Russians—or rather with the small group of men who represent the Russians—it would be a too fatalistic view of human nature to suppose that the Russians would prefer a thermonuclear holocaust to a compromise settlement. And presumably the West is prepared for some compromise settlement. The status and freedoms of Berlin need not be sacrificed in that.

But this crisis out of the way, what of the future, how must the ordinary man act?

How must he place a possible holocaust outside human reckoning altogether? And if he cannot do that is he remotely aware of what such a continuous threat could do to his civilisation?

Terms of Faith

Let us be concerned with the West, and let it be hoped that in terms of faith in human nature the Russian will be concerned with his own situation. If he cannot be it is not likely that anything in the West can help him.

The nations of the West possess a religion, it is Christianity. By the very nature of things it is to be expected that the established forms of that religion will be opposed to Communism. But the claptrap creeps in when that opposition picks and chooses not in terms of religion—although they are used—but in terms of national interests.

Spanish Ecclesiasticism

It is widely understood now that the ecclesiastical dictatorship in Spain is just as bad, if not worse, than the secular dictatorship in Russia. In the July 1st issue of the *Economist* an impartial article gives the following description of it.

"For a whole generation the Church has enjoyed the sort of opportunity the propagators of all creeds passionately dream of: it has monopolised religious instruction, dominated education and guided the consciences of the nation's ruler and all his officials. Publications of a religious or philosophical nature are seen by its censors before the government censorship sees them; its inspectors have access to all schools. No non-Catholic may teach or become a journalist, a nurse, a civil servant, a policeman or an officer or non-commissioned officer in the armed forces. Ecclesiastical recommendation is necessary for responsible employment in all state-controlled industries and many branches of private business. It is difficult for non-Catholics even to get married; Protestant religious marriages are illegal, and an application for a civil marriage is turned down unless the couple can prove that neither bride nor bridegroom received a Catholic baptism; this is often difficult. Protestant services may be held only in buildings which bear no outward indication of their function, and may be interrupted by the police or gangs of youths, or banned without notice by the local bishop; such bans were recently—and may still be—in force in Saragossa, Salamanca and three other towns visited by this correspondent. Protestant prayer-books have to be smuggled in from abroad; a hymn-book in use among Spanish Protestants was printed in Barcelona on an 'underground' press."

It can be taken for granted that official Christianity will not be as vocally opposed to that tyranny as to the tyranny of Communism.

National Interests

The reason is clear enough. National interests demand opposition to Russian Communism but not to Spanish ecclesiasticism. Religion is subordinated in utterance and conviction to national need. When preparations are made for the introduction of Spain to NATO, Spain can be described virtually by our government as "a great Christian country". It was not so described a few years ago. And not a word of protest has come from any ecclesiastical authority in this country.

This tends to turn the protest of religion, particularly when heard by the Russian, into clap-trap. It turns the protest of Catholicism into something more sinister. This is part of the cocoon which the West weaves around itself and helps to keep the threat of the holocaust in being.

Democracy and Freedom

No one doubts the passion and sincerity of Mr. Kennedy in defence of democracy and the spreading of freedom. The British mean it too. But it takes a perceptive eye, and perhaps only a Western eye, to understand why these words cannot include Spain. According to the *Economist* the U.S.A. up to the end of 1960 had granted or promised one billion dollars of economic aid to Spain. That is a lot of money. It no doubt has done much good. People who were hungry are less hungry now. But the words democracy and freedom would not sound so impressive in Mr. Kennedy's speeches if the qualification were constantly added "but not in the case of Spain".

If the Russians have to release themselves from sham and artificial situations, so have the West. It is not enough to cry democracy and freedom in the case of Berlin and seem prepared to use the ecclesiastical tyranny

of Spain to oppose Communism. If cold national interests demand this, then let them be stated as decently as possible, and not be hidden or coated over with religion and idealisms.

ENTRY TO THE MINISTRY

WASTAGE NO GREATER THAN PRE-WAR

MINISTERIAL MEETINGS AT OXFORD

FROM Monday, June 19th to Friday, June 23rd, thirty ministers, old students of M.C.O., gathered at the College for the forty-third Annual Meeting of their Association.

As usual the beginning of the meeting dovetailed with the College end-of-term proceedings and members were able to attend the Valedictory Service and the General Meeting of College Governors. It was very appropriate that they were also able to be present at the unveiling of a plaque in the Chapel commemorating the Rev. R. V. Holt, Secretary of the O.S.A. for many years. Principal Garrard spoke of the great services of R. V. Holt to the College, and unveiled the plaque, and Principal Kenworthy, of U.C.M. spoke the prayer of commemoration.

At the Annual General Meeting the Rev. A. J. Long was elected President for 1962, but it was agreed that his services as Secretary could not be dispensed with, so he will be Secretary as well. The Rev. E. S. Price presented an excellent report of "Faith and Freedom", the journal sponsored by the O.S.A. Like all good editors he pleaded for an increased circulation and the benefits that would accrue therefrom.

The theme of the meeting was "Recruitment for the Ministry" and it was apparent from the beginning that the matter was to be treated with considerable earnestness, with an awareness that something had to be done, and that that "Something" might well be begun by the ministers themselves.

★

The first paper was read by the Rev. G. J. Pruce on "The Minister's Task: Today and Tomorrow". From his own experience he considered what the ministry really involves, both inside the church building and outside. A significant amount of his time was involved in preparing for public worship and in conducting special services. This is part of our aim to see men's lives change for the better and to mediate God to man—although Mr. Pruce wondered how effective preaching is in changing men and women. Our main task, he said, is the cure of souls, and this means that we are directly engaged with people; much depends upon our ability to create personal relationships. Mr. Pruce then gave a detailed instance of the network of emotions that enmesh a minister in his work. He concluded that we have to commit ourselves fully—this is our task today and tomorrow.

The second full day, Wednesday, began with the devotional service conducted by the Rev. L. Baker Short. Mr. Short preached in place of the Rev. William J. Carter who had died since the last meetings. Taking as his text "In Place Of" he spoke of the life and career of his friend William Carter, blind from birth yet becoming a fine scholar and minister.

★

The paper on "Relevant Facts and Figures" was prepared and read by the Rev. F. M. Ryde. He began by observing that Principal Kenworthy had told him that 100% of Unitarian ministers in Scotland were beards, by August that figure would be 33⅓%, and later in the year only 25%. More strictly relevant figures were those which pointed to the fact that over the last six years twenty-seven men had entered the ministry, a higher figure over a six-year period than for some time, and the "wastage" of men leaving the ministry was no greater now than before the war.

Discussion centred upon the fact that there are many fewer men now active in the ministry than there were only twenty years ago. Of those still active many were doing double work. Is the denomination prepared to do anything about the continual reduction in the number of ministers? Would more ministers come over from other denominations if our churches were in a better state?

★

Two of the papers drew heavily upon the extra ministerial experience of those who read them. These were the papers by the Rev. G. ßJ. G. Grieve and the Rev. T. Dalton. Mr. Grieve spoke on "Selection Techniques" and said that we must take this matter as seriously as it is now being taken by industry. This meant that we must be fully aware of the content of the task for which we were selecting a person. Great care should be given to the questionnaire supplied to each applicant. Those taking part in interviews must be well prepared beforehand. Full records should be kept enabling the lessons to be learnt from past success and failure. Thought might be given to the use of personality and intelligence tests.

Mr. Dalton said that as with industry we must have a plan based on our overall requirements. At the moment there was no thought-out policy to ensure a steady flow of men into the ministry. If we learnt from industry we would first of all decide upon our recruitment area, "soften-up" with special newspaper articles, popular books, pamphlets and advertising, and then introduce "persuasion psychology", cultivating the desire to achieve the ends we require. We have to put men into a receptive state to hear the "call": no call comes to a man unless he is conditioned. Much responsibility in this matter rests with the ministers; they must create a vocational image.

★

The annual guest paper was read by the Rev. Denbigh Hilton. His subject was "Our Cause, Ourselves and Our Future", which he interpreted as "Unitarianism, Unitarians in general, and the continuation of our kind of structure". Mr. Hilton saw our churches as places for entering into them with worshipfulness. For this reason we could not afford to be casual in the preparation of worship; piety was not to be confused with simple beauty. We must take care not to lose the sense of worship. It was equally important to meet the needs of head and heart. Public worship is a ceremonial; an experience of beauty that deepens the awareness of God in nature and in man. In talking of our cause we are talking of ourselves. The need to worship is part of our natural requirements. It is concerned with what we are, not merely with what we believe. Religion is inclusive, and diversity must be accepted so that it becomes less divisive. Religious fellowship is not only sharing a faith but caring for one another. The concern of our future is how to present our liberal attitude. We have the opportunity to be more not less Christian, of being a church which is "the friendly companion of man's days".

After ten-thirty each evening the subject of each paper, and many other subjects, were discussed into the small hours. Such was the deep impact of the papers and the ideas expressed that at the last of these sessions a resolution was passed unanimously that the G.A. and the Colleges take more positive action in the matter of recruiting ministers. All those who attended the meetings pledged themselves to encourage and support such action on behalf of the continued life and growth of the cause they held so dear.

P.B.G.

A LAYMAN'S DIARY

June 18 (Sunday). Tonight I turned my back on a promising *Monitor* and listened to *Hard Rods in London* (BBC Home Service), a collection of recorded conversations between Marilyn Turner and homeless men and women sleeping on the Embankment, at railway stations, in back streets and on bombed sites. Marilyn Turner is the ideal interviewer, self-veiled, compassionate, interested in each individual as a unique person deserving respect; and his down-and-outs seemed to speak to him freely and willingly. Most of them were obviously solitary by choice; for some reason which seemed good to them, though often strange to the listener, they had chosen to live rough, to avoid

company, even to refuse the help available from National Assistance. Many of the snatches of talk had a haunting quality. "Nobody bothers me" (this from an alcoholic), "I just bother myself". "Prison as a deterrent is nonsense; I forgot Leicester prison at twenty-five past nine this morning." "You can get immune to exposure within reason, but in hostels I am continually ill owing to nerves" (a woman of 64 suffering from arthritis). Turner drew no conclusions, pointed no moral. "There it is; people with nowhere to go, numerically insignificant, officially non-existent . . ." He just meant us to think, and no one who listened could help doing that. But what can one *do ?*

★

In an open letter to the chairman of the Pilkington Committee, the television critic of the *Observer* describes the *TV Times* as "a somewhat dismal production", though he does not go on to describe very clearly what he thinks is wrong with it. My main criticism of the *TV Times* would be that it had driven the BBC to turn their *Radio Times* into a ragbag of staccato snippets of information in place of the enjoyable magazine it used to be. When the *Radio Times* was given a "sparkling new look" a year or so ago, it lost much of the valuable character it had gradually acquired; in addition, the typography of its programme pages was made so aggressively lively that all these pages now look the same, and it is not possible (as it should be possible) to distinguish at a glance the "sound" pages from the television pages. And I have yet to find any one who has a good word to say for the BBC's pretence that the week begins on Saturday—which in practice only means that, while the *TV Times* has the courtesy to give ITV viewers each Saturday's programmes eight days in advance, the BBC sits on its Saturday details until 48 hours before they are broadcast. I can see no point in this at all.

★

June 20. In September the *Guardian* is to start printing in London as well as in Manchester. This is good news for us in the south. In London we get the *Guardian* in our letter-box at 7.30 in the morning, but it is an early edition which has gone to press at about 10 o'clock the night before. Printing in London will give us much more up-to-date news. But I hope that this will not mean that the paper will lose even more of its Manchester flavour. As it is, there is not enough North of England news in the London edition. Nothing today, for instance, about the Bolton Free Church Federal Council decision. I wonder what happened?

★

The *Times* has a big photograph of the stone slab inscribed "Tiberium" and "Pontius Pilatus" which has been dug up by Italian archaeologists in Caesarea, Pilate's headquarters when he was Procurator of Judaea and Samaria between A.D.26 and A.D.36. This is the first stone ever found with Pontius Pilate's name on it. There is something very impressive about these few lines of simple lettering which help one to realise that Pilate was "a real man", not a character in a legendary story. All the same, I hope no one is going to make the familiar (and meaningless) comment, beloved of the evening newspapers: "This proves that the Bible is true".

★

June 21. I was disappointed in the after-dinner speech by the Archbishop-designate of York which the BBC Home Service broadcast tonight; he told the members of the British Oxygen Company that democracy must not be mob-ocracy, that liberty must not become licence, and that we were living on the spiritual capital of past ages. But I liked his remark—in evidence of his ignorance of scientific matters—that so far as he was concerned "copper nitrate" meant overtime pay for policemen.

I wonder what happened in Bolton?

June 22. Postcard from a friend in Bolton: the move to expel the Unitarian and Quaker members of the Free Church Federal Council failed by 14 votes to 12.

★

Tonight I attended our local Council of Churches for the first time, as a deputy for our church's usual delegate. I could not have had a warmer welcome. Two hours of friendly and constructive "pooling of ideas" by Methodists, Congregationalists, Baptists, Anglicans, Presbyterians and a Unitarian. Reports of a successful Christian Aid Week (local collections were twice the national average), of fruitful approaches to the local Roman Catholic church, of plans for joint services and a public meeting on Capital Punishment. At the end there was a deeply concerned discussion about Angola. Everyone was clearly far too busy to hang derogatory labels on any one else; it was difficult to deduce any speaker's denomination from what he said, except where he was offering the use of a building for the common purpose. Oh, by the way, I nearly forgot to mention it, the chairman was a Quaker.

Unitarians and the Free Christian Council in Bolton

The effort of certain members of the Free Christian Council in Bolton to exclude Unitarians, and by implication, Quakers, from the Council was settled at the Annual Meeting on June 19th. The motion for the exclusion was defeated by 14 votes to 12.

But it was a near thing. The majority was obtained by three Unitarian votes.

★

The Rev. Eric Shirvell Price of Bank Street Chapel writes as follows in his July Calendar.

"Whatever the outcome of the Free Church Council's Annual Meeting on June 19th it is all too clear that the trouble makers have probably succeeded in destroying any basis for Christian co-operation between us and the Free Churches of Bolton for a long time to come. Do they really think that this is the will of God ?

When will our orthodox friends realize that they do a great disservice to their Lord by requiring acceptance of a theological creed as the test of sincere Christian discipleship ? Creeds divide men: only the Spirit unites. Emphasis on creed rather than Spirit begets dogmatism, exclusiveness, intolerance and bigotry. Humility and Christian goodwill are opposite poles to the spirit of dogmatism with its resultant bitterness and wars down the centuries.

It is by the acceptance of the Two Great Commandments as the essence of Christ's life and teaching that we Unitarians claim to be counted Christians, rather than by the acceptance of any creed, whether it be Trinitarian or Unitarian. By bitter experience at the hands of dogmatic orthodoxy in the past we have learnt that there is no real unity to be achieved by demanding conformity to any creed whatsoever and, naturally, we have no theological tests within our own church. Our distinctive witness over three centuries is that there can be a real unity of spirit without demanding any credal conformity. In this we are at one with the Society of Friends.

The short answer to the question as to why we desire association with other Christians is that we look to find fellowship in the spirit of Christ in spite of the theological walls that creedists are always trying to build.

Bolton Unitarians should not feel that they are being especially singled out as heretics. The same attitude is endemic wherever orthodox non-conformity becomes revivalistic. It is evident in the fanatical falsity of Billy Graham's campaign leaflet where he says, "It is impossible for any man to know God outside of Jesus Christ." It just isn't true. Tagore, Gandhi, and the witness of our All Faiths Service spring immediately to mind. Then, too, the orthodox Nonconformist denominations have rejected the application of our General Assembly to join them in celebrating the Tercentenary of the 1662 Ejection, next May.

There is something very unlovely about a faith which creates pain and discord. If Christian orthodoxy were true to the Spirit of Christ it would not be, as it is to-day, a great stumbling block in the way of achieving the unity of all men before God.

But we have a better way of serving the unity of the Spirit in the bond of peace. Without credal disposition we acknowledge the beauty of Christ and, in freedom, reason and tolerance, we would follow the Master."

LONG DISTANCE PLANS FOR THE KHASI HILLS

by Margaret Barr

(The Rev. Margaret Barr reports from her post in the Khasi Hills, Assam, India.)

FOR some time now the conviction has been growing on me that it is time to stop the hand-to-mouth policy that I have pursued for so long and make some definite plans for the future. One reason for this is that I am hoping to get home on leave again in 1963 and shall be due for retirement the following year, by which time some definite plans must have been made.

As things have developed during the years, the two distinct yet interlocking sides of my work here have become clearer. On the one hand to encourage and stabilise the Unitarian movement which was founded by a brave and inspired Khasi and has struggled manfully through the years since his death to build on his foundation and follow the path that he pioneered. And on the other hand to help develop Gandhi's Basic Education and so to raise the standard of living, physical, mental and spiritual, of the Khasi villager. These, though distinct, have never been separate, and are now coming closer together with the emergence from my school of one or two young Unitarians who may prove able and willing to work in both spheres.

★

Meanwhile, thanks to improved facilities for education, the general standard of our church members, though still woefully low, is steadily rising and it seems to me that the time has almost come when an effort should be made to implement a plan that has been incubating in my mind for some time. This is to send a few of our young Unitarian graduates and undergraduates, men and women, overseas for short periods, not to take a ministerial course, but for higher studies in whatever subject they may already be interested in, so that on their return they may be better fitted to obtain influential positions in education, business or Government service and at the same time to serve their church more efficiently and imaginatively, after having seen something of the way in which Unitarian churches, and especially the youth groups associated with them, are carried on in England and America.

As I read the *Inquirer* of April 15th last week, how I wished that some of my young people could have been present at the Liverpool Drama Festival, and every time I read about Youth Leadership Courses, Sunday School Summer Schools, etc., I feel the same. For most of the time that I have been working here there was no one I could have sent, no one with adequate English or general education to have been able to benefit by such things as these. But now there are beginning to be and I become steadily more and more sure that the way to ensure continuity and progress for the courageous little Unitarian movement is NOT to look for some one from overseas to take over my work when the time comes for me to lay it down, but to give opportunities of training for leadership to some of the church's own young people. And not one only, to become on return a full-time church worker dependent on the church for a livelihood, but independent, self-reliant, laymen and women, rendering valuable service to their country as well as to their church in various spheres of work and service.

Lest this should seem to imply that I do not believe that the calling of Unitarian minister is one in which a man or a woman can serve his country as well as his church, let me hasten to add that nothing could be further from the truth. But here in the Khasi Hills any one in full-time work within the Unitarian Church would have absolutely no influence whatever in the wider Khasi world. I feel quite sure that one reason why the only church here grew proportionately much more rapidly during the lifetime of H. K. Singh than it has done since, is that his position as one of the best-educated Khasis of his day holding a responsible Government post, gave him access to a far wider circle of his fellow-countrymen than has been possible to any of his followers since.

The heart and soul of the wider, entirely non-sectarian side of my work is, of course, the Kharang Rural Centre. Financed as it is largely by the Unitarian Service Committee of Canada, whose first principle is that there must be no discrimination on grounds of religion in any of the projects they sponsor, it could not be otherwise even if I had ever wished it to be. Its two chief sections are the Health and Maternity Department and the school.

The first of these is growing so fast that some extra help there is becoming urgently necessary, as well as the building of a small house to serve as a hospital ward for the serious cases that keep arriving. Though wholly untrained, Dranwell Walling has a natural gift as a healer, which, combined with a shrewd native intelligence that has taught him to learn a great deal from his various doctor friends, is giving him a quite remarkable reputation in these parts, with the result that patients keep arriving, often more dead than alive, brought in carrying-chairs from villages up to twelve miles distant. The well known fact that we have no hospital beds, resident doctor or facilities for dealing with such cases, appears to be no deterrent whatever. The week before last no fewer than three arrived on as many successive days, a serious bronchitis, a pneumonia and a woman with puerperal fever and a six-day-old baby that she was quite unable to feed and that looked like an under-nourished rat. Fortunately, Dran's wife, who is still suckling her own five-month-old baby, was in a position to cope with the starving little object, while Dran and Maida (the senior midwife) dealt with the prostrate mother. Ten days later she was able to undertake the ten-mile trek home, well on the way to a complete recovery and with a baby that looked like what it was. Both the other two cases also went home looking bonny and rosy after a week here.

But the week of their sojourn was hectic. The clinic quarters are very small and with no facilities either for invalid cookery or for entertaining the two or three lusty friends and relations who accompanied each of the patients. The patients lay on mats on the floor, and if any of them had happened to have anything infectious we should probably all have taken it.

(*To be concluded.*)

RELIGIOUS LIBERALISM IN SWISS CHURCHES

By Edward Werner Zollinger

(Pastor Zollinger, a liberal Swiss minister, is the writer of a second article on Swiss religious liberalism.)

UNDERSTANDING what a man says when expressing his beliefs, has been a fundamental principle of all liberals up to this day, for faith has an understanding within itself, and faith in that which is merely absurd is no faith at all. This explains the liberal's emphasis upon freedom of thought of not being afraid of doubt on his way to truth and the necessity for a persistent searching in order to become an inwardly rich individual. It also explains the emphasis upon the role that man's conscience plays. Just as important to the liberal is the concern for the ethical and practical aspect of religion in the world as well as the demand that religion must bear fruits in both one's personal life and social affairs. It is unnecessary to say that religion thus understood makes for the freshness and directness of living. Faith is not the holding of certain tenets, but rather an act of commitment, valid only when lived and practised.

This, of course, does not mean that a Swiss liberal is of the opinion that the task he has to perform is only one within his own church, nor does he want to isolate himself from people who do not stand on theistic and Christian grounds. Quite the opposite, he wants to have a discussion with any person of good-will, wherever he may come from, knowing that truth leading up to God's truth can be found all over the world, and he is very grateful to the Swiss reformer Zwingli who once said that he expected to see Socrates and Plato in eternity too. This suggests by itself in what way Swiss liberals would like to get in touch with other seekers of truth. They like to get new ideas and deeper insights into the mysteries of life. But one thing they will never do, they will never give up their Christian way of understanding themselves within their existence. There they will always be theists who believe that it is their most noble aim to lead mankind to that point where they can freely look up to God and call him "love", "grace" and "father". In other words, Swiss liberals will never give up that faith which manifests itself in man's confidence in life, knowing of God's love that carries a man in the midst of his existence. Thus, liberalism never is mere freedom from something, for instance, freedom from any faith that is enforced upon man and is intolerant; liberalism always is freedom to be something, to be a person living in and from an ultimate inner freedom which is the fruit of all true faith.

★

Modern liberals know very well that the terms and images used for the theological expression of one's existence are relative and that faith cannot be poured into one fixed form only, as the orthodox are in danger of doing. The form is rather the means by which a verbal expression is possible, and thus the form is necessary. Considering this fact, liberals of the present time probably have a greater estimation of the old mythological and doctrinal forms of the biblical and ecclesiastical traditions than they used to have in earlier times. This new attitude was greatly promoted by the concern of Bultmann which lead to the demythologizing movement, the meaning of which is not to do away with the myths but to enable us to understand them. Thus if liberals have a task in these matters, it is the task not to do away with old dogmas, for they have their meaning too but, rather to seek a way of expressing the essentials of the old forms in new forms. In this respect the work of liberal theologians can be extremely fruitful.

★

And, as a fact, it is evident that the endeavours of the liberals have already been extremely fruitful. Even though the number of liberal ministers decreased, there are many liberal concerns that were introduced into the views of the conservatives and orthodox. Actually the conservatives became liberalized by the very existence of liberalism. Let us just think for instance of the modern interpretation of the Bible and of the doctrines of the Church. Modern conservatives became, no doubt, considerably freer than were the conservatives of old times. That is the reason why the conservative and liberal positions today are sometimes fluid. Thus, the biggest opponent of the liberal is no longer the conservative himself but rather the fundamentalist who is to be found mainly in sects and ecclesiastical groups outside the traditional people's churches.

Nevertheless, liberalism today still has very important tasks to fulfil within the church itself, the ever new task of keeping alive the values of openness and movability in thought and discussion for the benefit not only of the liberals themselves, but for the benefit of all church members—liberals and orthodox alike. Liberals must see that the human mind is able to manage the problems of our time in an open and realistic manner; and they must fight against any attempt to create an enforced creed. We do not doubt that the liberals will be successful in reaching their aims with the necessary high degree of tolerance towards their conservative brothers of the same Church, for they now have a long experience and enough of a sense of moderation in co-operating with people who think differently.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

The Affirmations again

Sir: I agree with the Rev. Bruce Findlow and the Rev. Donald Dunkley (if, mirabile dictu, they do agree) that our "Affirmations should start" from "awareness of human needs" and suggest that one of the greatest of them is for help towards the acknowledgment of spiritual values. Each refers to the "great unchurched", though not in exactly those terms, to which I would add the "workaday non-intellectual", and suggest that their need cannot be met without simplicity and clarity of religious expression. I repeat that the leaflet of Affirmations was intended as an introduction along such lines, and suggest that it be given time to prove its worth or otherwise and not condemned outright.

Wisconsin. Yours, A. L. Blake

Sir: The Rev. Bruce Findlow in the *Inquirer* for June 24th seems to object to the pamphlet "Unitarian Affirmations Today" on the grounds that the affirmations are drawn from "existing Unitarian literature", while he prefers to base his knowledge on what Unitarians "are saying (or not saying) right now".

I should have thought it would have been obvious to anyone that Unitarian literature does represent what many Unitarians are thinking and saying and believing at this present time. In what other light can we regard "Essays on Unitarian Theology" or a "Free Religious Faith" or "An Unfettered Faith" and the numerous book and booklets published by the Lindsey Press, to say nothing of the many letters and articles appearing in the *Inquirer* itself.

I suspect that Mr. Findlow's objection to basing his view of Unitarianism on Unitarian literature is because he does not like the kind of thinking, speaking and believing it reflects.

Like Mr. Findlow, most of us love to confer with our fellow Unitarians and because we are all human we are always delighted the most those who share our deepest convictions, but as we are naturally attracted to those of like mind, we need the literature of our movement to give us the objective view of the character and ethos of our movement.

By all means let us pay attention to what modern Unitarians are saying right now over a cup of tea (so to speak) or in a letter, pamphlet or book, but let us remember it is folly to ignore the wisdom that has preceded us. A wise householder "brings forth from his treasure things new and old".

Minister Leigh Unitarian Church Yours, Lionel O. Read

Unitarians and Charities

Sir: I am sorry that no one else has taken notice of "Unitarian Minister's" letter concerning "Unitarians and Charities", a letter which appeared in the issue of May 20th.

The writer is not the only Unitarian minister who has been and still is perplexed. I write as one specially interested in the United Nations Association. A few years ago there was a nation-wide appeal for UNICEF, for "all the world's children". We, of the South Leeds Branch of UNA, were primarily responsible for the collection in our area. Baptists, Methodists, Congregationalists, etc., took empty envelopes from me, brought them back with the copper, silver and notes inside, opened them, helped me to count and left a delightful mess behind since all the articles we could use as containers were not sufficient to hold the discarded envelopes. In the matter of the campaign for the refugees, however, circumstances were different. The UNA, of course, was again collecting, but on appealing to Methodists, Congregationalists and Baptists one learnt that Inter-Church Aid had got in first. It is true that I was at the inaugural meeting convened by the Lord Mayor, but it is also true that the Hunslet Unitarian Church was not among the churches of South Leeds which received request and information from the Inter-Church Aid Organisation. Just how deliberate the policy is one cannot know but the aim seems to be to label the charity with its source of origin, that source of origin being the churches which are definitely members of the World Council.

My full story would obviously take too much space. I jump to my conclusion. There will surely be other similar efforts. Helpers who previously worked with the UNA will, many of them, give their energies to Inter-Church Aid. A parallel move on my part would be to help with a charitable campaign, specifically Unitarian. So I suggest that we do not wait for some other body to give us a lead as to how our charitable energy is to be expended, choose our own, preferably via the Union for Social Service and that which "Unitarian Minister" calls "small donations" be redirected from UNA, from the Oxford Committee and from Inter-Church Aid. There are two sayings attributed to Jesus each of which has its fit time of application: "When thou doest alms let not thy left hand know what thy right hand doeth", and "So let your light shine before men that they may glorify your Father which is in heaven". As Unitarians we may think it time to follow the second of these injunctions.

Leeds. Yours, John Hinkins.

Immortality

Sir: Apart from furnishing a hint as to the authorship of the article *A "New" Immortality*, I am afraid that Mr. Terry does little towards resolving my perplexity as to the meaning of that article. Perhaps the fault is in myself, inasmuch as I have become increasingly averse in recent years to abstract and academic discussions concerning theories that cannot in any manner be even partially verified. That way leads directly to the sphere of mythology or mere wishful thinking. Subjectively it may give satisfaction to the disputants, but it carries no degree of conviction to dispassionate critics. The mediaeval Schoolmen were adepts at this exercise, and their successors are still with us. Conceptual thought can be speciously deceptive unless its steps in argument can be progressively verified by perceptual experience.

The reference to symbolism is not very helpful, for the value of a symbol must be that it points to an actual reality that is, when clearly perceived, coherent and intelligible, otherwise it may carry widely differing interpretations to different minds. For instance, there is in your current issue an article on the Apostles' Creed by a Modernist Anglican. It is not without relevance to mention that this Creed is traditionally spoken of by ecclesiastics as "the Symbol". I find the article utterly unconvincing precisely because it uses the exercise of symbolism to justify beliefs that on rational and historical grounds are false. Truly, the symbols of one generation tend to become the gods of the next, and sometimes the devils of the one after.

Burton-on-Sea, Hants. Yours, Herbert Crabtree

Pioneer Preachers

Sir: I read with interest the account of The Pioneer Preachers by our friend Mr. Heale, with the welcome addition by Dr. Rowe, but there is much more that could be and should be said by someone conversant with the movement throughout until it's absorption into the Unitarian fold. I remember branches being formed in various districts and was responsible for one in Vicarage Lane, West Ham, where a shop was acquired and the main room used for discussion classes and Sunday evening services conducted by members of the League of Progressive Thought.

Could not someone be found conversant with the movement from the beginning to tell the story?

Ilford. Yours, A. Cauchvoke

Second Readings

Sir: Your Layman's Diary raises an issue on second readings which is important. Helpful as is the suggestion that a series of booklets be issued it is doubtful if we can now improve on Gollanz. All know how Connell served us well, with Hayes doing a worthy job. Credit must also go to the O.S.A. (I think Eric Price did it) who issued a sheet with references. But a new effort is welcome.

As The Spirit of Prayer has served worthy purpose in your columns could six supplements to the *Inquirer* carry what six differing men deem worthy as second readings? Rather than separate booklets this might cost somewhat less.

Or, if this is too ambitious, could one column, easy to cut out, be set in the *Inquirer* to give a collection of second readings.

Golders Green Yours, Magnus Ratter

"Ionescoid"

Sir: Having read your editorial entitled "Berlin This Autumn", for the second time, I have come to the conclusion that it must be a contribution to what you call "this surrealist language".

Against the Ionescoid background of the present international situation, it leaves an after image in the mind's eye of a large sack of feathers flung at the good side of a theoretical wardrobe with one missing hind leg.

Although I must confess that I do wince when confronted by Picasso's later pictures, I have no trouble with some of the action pictures that are now coming out of America, in reaction to which one is in a better position to appreciate the serenity of, say, a 13th century "Winter Landscape" by Chi'en Hsuan.

Edinburgh. Yours, T. G. M. Guise

An Invitation

Sir: Unitarians who are visiting either Whitby or Scarborough this summer are warmly invited to join in worship and enjoy fellowship with kindred spirits at Flowergate Old Chapel and Westborough Unitarian church respectively. Sunday services are held at Whitby at 2.30 p.m. and at Scarborough at 7 p.m. during the summer months (otherwise 6.30 p.m.).

Yours, G. W. Parkinson

News Review

Two Doctor's Degrees

The Rev. H. Stewart Carter of Cambridge, on a visit to the U.S.A., received the honour of a Doctor's degree from Meadville College, Chicago, and from Emerson College, New York.

Dr. Stewart Carter is chairman of the I.A.R.F., and for many years has done magnificent and arduous work for international Liberal Christianity.

Social Service Department

The Social Service Department met at Essex Hall on Monday, June 19th, under the Chairmanship of Dr. Ernest Green. Welcome was given to three new members appointed by the General Assembly. They were Mr. W. B. Kenrick, Mr. Martin Davies and Rev. John Stover. Mrs. A. D. Mitchell and Mr. C. L. Wykes, who served in previous years, have been re-appointed. The 1961 Union for Social Service representatives are Mrs. Crowley, Rev. P. C. Whiteman, Rev. J. Rowland, Dr. E. Green and Mr. G. Lowthian.

Consideration was given to the suggestion made at the annual general meeting concerning the desirability of the Department co-ordinating in an effective way all forms of corporate social service work sponsored by Unitarians. It was felt that such work as was carried out by Domestic Missions, Hibbert Houses, India ought to be a definite link with the Department. Where Hibbert Houses are concerned the Department is represented on the Management Committee by Rev. Arthur Peacock. Other bodies concerned are to be invited to keep the Department informed of their work.

Reports were given concerning activities of Churches' Council on Gambling, British Council of Churches, Public Morality Council. In connection with the latter Mrs. A. D. Mitchell called attention to useful work being done at central railway stations to ensure young women arriving from either the provinces or abroad were not met by undesirable persons. There was need for social workers with language knowledge who could assist in the kiosks provided at the arrival platforms.

Welcome was given to the intimation that the *Inquirer* is to publish an occasional commentary on social service matters. The Secretary was congratulated on the first which had lately appeared, and on the information provided.

(continued on page 48)

THE CALENDAR OF THE CHURCHES

SUNDAY, JULY 9, 1961

ABERDEEN, Unitarian Church, Shiress Street, 11 and 6, Supply
ABERYSTWYTH, New Street Meeting House, 11, Sunday
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. P. B. GODFREY
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Dr. PRESTON BRADLEY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. ARMOUR
BELFAST, First Church, Rosemary Street, 11.30, Dr. RICHARD PIERCE, 7, Dr. H. J. MCLACHLAN
BESSELS GREEN, Old Meeting House, 11, Rev. E. D. DAVIES
BILLINGHURST, Free Church, High Street, 11, Rev. R. W. SORSBIEN
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (July 16), Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. CONSTANCE HARRIS
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath 6.30, Mr. A. BENTON
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. WEST
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. FRANK LOWE
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. SHERVELL PRICE
BOLTON, Unity Church, Deane Road, 10.30, Rev. A. J. LORD, 6.30, Rev. B. GILL
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Rev. KENNETH WRIGHT
BOLTON (Lines.) Unitarian Chapel, Spain Lane, 6.30 Rev. HENRY HALL
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. WHITEHOUSE
BRADFORD, Broadway Avenue, 3.15, Rev. F. WALKER
BRADFORD, Town Hall Square, 10.45, Rev. A. TONKIN, 6.30, Rev. J. B. TONKIN
BRIDGWATER, Christ Church, Dampier Street, 3, Sunday School, 6.30, Rev. WM. MILLAR
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 6.30, Rev. T. J. JONES
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Mr. JOHN PICKSTON
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. JOHN M. QUIRK
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. SHAW, 6.30, Rev. W. J. MCELDOWNEY
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. VALLANCE
CHOLMERT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. MORRIS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Unitarian and Free Christian Church, Friends Road, 11, Rev. G. KERRY
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. Basil Viney
DONCASTER, Free Church, Hall Gate, 11 and 6.30, Rev. ALEC L. FISHWICK
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. PHILIP C. WHITEMAN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAMUEL HICKS
DUDLEY, Old Meeting House Weaverhampton Street, 11 and 6.30, Rev. N. KINGHAM
DUNFERMLINE, Old Chapel, Chapel Hill, 10.45 and 6.30, Students
DUNDEE, Unitarian Church, 53, Commercial Road, 11, Supply
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. HUGH FOWLOW
EXETER, George's Chapel, South Street, 6.30, Rev. Dr. F. D. MAURICE-KUHNEL
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. ALLEN KIRBY
GLOSSOP, Fletcher Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. CORDELL
GLOUCESTER, Barton Street, 3, Rev. Irene M. QUIRK
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. MABEL BRAMER
GUILDFORD, Ward Street Church, 11, Rev. JOHN KELLY
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. GLYN J. PRICE
HALIFAX, Northgate End, 6.30, Rev. FRANK WALKER
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENISON HILTON
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. DAVIES
HORSHAM, Worthing Road, 11, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. FRANK WALKER
HULL, Unitarian Church, Park Street, 6.30, Rev. ERNEST PEAKE (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 6.30, Rev. B. L. GUILLAND
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. NUTTALL
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. EDGAR W. HILL
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MUSHUP
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.40 and 6.30, Rev. J. S. PATRICK
LEICESTER, Northernigh Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. DOWDING
LEWES, Westgate Chapel, 11, Rev. ROBERT TAYLOR
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. EMERSON
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. TAYLOR
LIVERPOOL, Renshaw Free Church, 11, Rev. C. A. PEERS
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. ELWIN MORGAN
LIVERPOOL, Gateacre Chapel, 11, Mr. E. E. LLOYD
LIVERPOOL, Hamilton Road, Egerton, 3, Sunday School, 6.30, Rev. C. A. PEERS
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. BLAIR SIMEY
LONDON, Bell Street, Edgware Road, 6, Rev. WILTON M. LOWE
LONDON, Blackheath Mission and Stanstead Street Chapel, 6.30, Mr. JOHN WILSON
LONDON, Brixton Hills Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. GRAHAM SMITH
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. DALTON
LONDON, Golders Green, Hoop Lane, 11, Miss M. K. GARDE, 6.30, Rev. E. D. DAVIES
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 11 (Family Service) Rev. R. E. GLASGOW
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAY
LONDON, Hanwell High Road, 11, Rev. HOWARD RICHARDS, 6.30, Rev. T. E. DALTON
LONDON, Islington, Upper Street, 6.30, Rev. A. V. FOX
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. ERNEST GORDON
LONDON, Mansfield Street Church, Barbauld Green, 6.30, Rev. MAURICE RUTTER
LONDON, Richmond Free Church, Clarence Road, 11, Rev. WILTON M. LOWE
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. ROBERT TAYLOR
LONDON, Stamford, West Ham Lane, Unitarian Church, 6.30, Rev. E. H. BARTER
LONDON, Wandsworth Unitarian Church, Bass Hill, 11, Rev. ANDREW HARTLEY (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. JONES
LONDON, Wood Green, Unity Church, Newsham Road, 6.30, Rev. R. E. GODDARD
LYTHAM St. Annes (Ansdell) Channing Road, 11, Rev. R. W. DRAKIN
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Mr. PETER JONES
MADDISON, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. C. H. BARTLETT
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. DONALD MILLS
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BOSSON
MANCHESTER, Mosston Church, Eccles, 10.45, Rev. W. HILL WARING, 6.30, Supply
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Lay Preacher
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield (July 16), 10.45 and 6.30, Rev. SYDNEY H. KNIGHT
MANCHESTER, Willbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. JOHN GILL
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. LAWRENCE HALLWORTH
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place 11 and 6.30 Rev. JOHN STORER
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. JOHN MATHER
NEWPORT, Isle of Wight, High Street, 6.30, Mr. DEREK STEBBAN
NORTHAMPTON, Kettering Road, 11, Rev. JOHN EDMONDSON
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Miss J. GREAVES
OXFORD, Manchester College Chapel, 11.30, The Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, Miss C. THOMPSON
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. GORDON L. CLARKE
PLYMOUTH, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. BLACKBURN
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. DUNDLE
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30 Rev. JAMES B. STURGESS
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. HALL
RINGWOOD, Hants, The Meeting House, 6.30, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. L. PRITCHARD
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. BARR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. ERIC PHILLIPS
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 7.0, Rev. G. W. PARKINSON
SHEFFIELD, Attercliffe, 6.30, Mrs. P. SORELL
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. BAKER MORRIS
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. T. H. JONES, 6.30, Rev. P. BAKER MORRIS
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11, Rev. A. H. LEWIS
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. GORDON L. STUART
SOUTHAMPTON, Church of the Saviour, London Road, 6.30, Supply
SOUTHEND-ON-SEA, Darnley Road, 6.30, Dr. DOROTHY TARRANT
SOUTHPORT, Portland Street Church, 11 and 6.30
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Mr. J. MCCORMICK
ST. HELENS, Corporation Street, 6.30, Rev. ERIC WILD
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. WILLIAMS (also 11, Second Sunday in the month)
SOUTHBROOM, Presbyterian Unitarian Chapel, 11, Rev. C. SMITHSON
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. L. BAKER SHORT
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. BAKER SHORT (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Rev. W. HILL WARING
TAUNTON, Mary St. Chapel, 11, Rev. WM. MILLAR
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Miss L. M. HORSFIELD
TORRINGTON Unitarian Church, 10.45, Mr. L. PROCTER, 6, Mrs. S. DUKE
TORQUAY, Unity Church off The Terrace, 11, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 6, Dr. PRESTON BRADLEY
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. SHAW
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. WILLIAMSON, 2.30, Sunday School (service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30, Rev. ERIC WILD, 6.30, Supply
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. MACKEEN
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. WILLIAMSON
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Stockton U.Y.P.L.
WILMSLOW, Dean Row, 10.45, Rev. STANLEY R. BUTLER, Styal, 6.40, Rev. STANLEY R. BUTLER
YORK, St. Saviourgate Chapel, 6.30, Miss P. HAKIN

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GRIFFITH
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening, 7 p.m. Rev. V. JAMES
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. FEATHERSTONE, 132 Duke Street, Southborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Supply, Manse Telephone LX 5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street 11, Rev. LAWRENCE MEADON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. JAMES H. MCCRAE
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. HEWETT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, 7 Mr. M. J. WOOD
WELLINGTON, Service suspended—Enquiries—Mrs. Wayte, Tel. 46-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

THE LINDSEY PRESS

ALIENATION AND FELLOWSHIP
by Dr. D. Russell Davis
Reader in Medical Psychology, Cambridge
Essex Hall Lecture 1961
2s. by post 2s. 2d.

THE WAY OF PRAYER
A Manual of Daily Prayers and Readings
2s. by post 2s. 2d.

ESSAYS IN UNITARIAN THEOLOGY A SYMPOSIUM
Edited by Kenneth Twinn, M.A.
8s. 6d. by post 9s. 2d.

PRAYERS OF FAITH AND FELLOWSHIP
A selection of prayers from many liberal sources, English and American, arranged for public worship or private devotion.
6s. by post 6s. 8d.

THE LINDSEY PRESS
ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
3 lines, 6s. 6d. minimum. Each additional line, 2s. 6d.
Miscellaneous—Prepaid
4d. per word, minimum 5s.
W. Heaver Biggs Press Organisation Limited
Kingsgate House, 115, Holborn, London, W.C.1
Telephone: CHAncery 8733
Display Rates on Application Special Terms for a Series

For news of Unitarian Churches and personalities and views read the
UNITARIAN
Published monthly, twopence per issue, or four shillings per annum, post free. Business manager, G. Harrison, 2 Walwyn Close, Stretford, Manchester.
Special rates for fifty, a hundred, or more copies, making the *Unitarian* an ideal insertion in monthly calendars.

THE INQUIRER
All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.
Subscription Rates: £1 6s. 0d. per annum (post free).
Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.
Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7554 Editorial: EUS 2982

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

Duplicating and Typing Service.—Swift, efficient; special cheap rates for churches and clubs. Club magazines a speciality. 115 Reculver Road, Belinge, Herne Bay, Kent.

Accommodation Required

Please can anyone give to a retired lady the address of an unfurnished flat in Surrey or Sussex? Miss Griffiths, 20, The Chase, Kingswood, Surrey.

(continued from page 46)

It was reported that considerable progress had been made with the religious education study. It was too early to come to definite conclusions or to make suggestions, but the first study had shown that a considerable number of our own people were responsible for religious teaching in schools. The majority of those who had replied favoured the morning assembly. There would seem to be little support for secular education. Work on the questionnaires is proceeding and it is hoped to have a draft report before the autumn meeting of the Department.

Women's League

The Western District Women's League Annual Meeting was held on June 7th at Christ Church, Bridgwater, where 46 members representing six branches attended. Apologies were received from five other branches.

A business meeting in the chapel opened by prayer, and after the minutes had been presented and signed, a letter was read from Mrs. Whitaker, the outgoing President, who has left the district for retirement at Evesham. In it she sent apologies for her absence and messages of farewell and goodwill. It was agreed to reply by a letter expressing appreciation for the wonderful interest shown by Mrs. Whitaker during her two years of office and good wishes for a happy retirement. The chair was taken by Mrs. Burnett of Bristol.

Highly satisfactory reports were presented by the Treasurer and Secretary, and after their adoption, grants were allocated to Headquarters and the India Fund.

Mrs. A. L. Blake occupied the chair, receiving her badge of office from Mrs. Burnett. In a short address she stressed the values of fellowship, faith and the future, pleading for an understanding of youth and an encouragement to the young in our churches to come forward for training as our future ministers.

Holiday Accommodation

CONGENIAL holidays in Britain's best climate (town claim) plus unrivalled sea-front, 100 sun shelters, two theatres and other amenities. Book now (after writing for illustrated brochure) for any of the periods that Normanhurst has some vacancies remaining. First two weeks in July; twin-bedded, also doubles for July 15th, 22nd and 19th August onwards. Good food. Recommended by readers (many here on repeat visits). Normanhurst, Sea-front, St. Leonards, Sussex. Premier position; own beach hut. Also furnished flat available for July 1st-8th; 5/6 sleep; linen provided; 14 gns. Tel.: Hastings 4784.

Holidays Abroad

THREE VACANCIES, Urgent: Davos or Brunnen (August 6th–20th). Contact I.A.R.F. delegates at Davos. Personally conducted. Fellowship among kindred spirits. Rev. Parkinson, 10A, Westbourne Grove, Scarborough.

STRAND UNITARIAN CHURCH
ESSEX HALL, LONDON, W.C.2
Special visit of
The Rev. Dr. PRESTON BRADLEY, LL.D.
The distinguished American Preacher
On Sunday, July 16th at 6.30 p.m.

Reports were given by the representative to the Central Committee and the Fellowship Secretary, followed by 11 branch reports all indicating keen interest and activity throughout the District, while an invitation to hold the next annual meeting at Bath was gratefully accepted. A vote of thanks to the Bridgwater members for their kind hospitality closed the meeting.

It was followed by a short devotional service conducted by Mrs. Chinn of Bridgwater and inspiringly addressed by Mrs. Miller of Taunton.

A "Bring-and-Buy" stall, arranged by the Bridgwater branch for funds towards the expenses of the Central Committee representative, brought in the satisfactory sum of £5 1s. 5d.

Printed by SOUTH ESSEX RECORDERS, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale): JOHN HEYWOOD, Deansgate. Saturday, July 8, 1961.